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The People on Trial

AN EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

BIBLE EXHIBIT IN LANGUAGES OF TODAY

The New York Bible Society has been collecting Bibles, or portions of the Scriptures in various languages in actual circulation in different parts of the world and has brought together 380 volumes, which are now on exhibit in the Assembly Hall of its Bible House at 5 East 48th Street, New York. Every Book is in a different language or dialect. They are not volumes of ancient tongues but are languages in actual use today. Some of the volumes are of languages that within the past eighteen months were only spoken and within this period have been reduced to writing and portions of the Scriptures first published. Many of these languages represent millions of people in Africa, India and the Islands of the Pacific. This Exhibit was for the first time shown at the meeting of the Board of Managers of the New York Bible Society just held. The Society has a separate Exhibit of 67 languages in which it is circulating the Scriptures in the city and harbor of New York and among the foreign populations coming into this country.

INFLUENCE OF WEEKDAY RELIGIOUS SCHOOLS

A Portland lawyer, acting apparently for himself as a taxpayer and parent, writes a correspondent in a contemporary religious journal, has filed suit in the circuit court attacking the constitutionality of the Oregon law which permits the public schools to release pupils upon parental request for religious instruction, the time so given not to exceed two hours per week. The action is directed against the attorney general of Oregon, the state superintendent of public instruction, and the members of the local school board, and will be defended by them. The council of churches, however, has also retained counsel and will be represented when and if it shall become advisable. Thirteen such schools are now being operated under its auspices, and both the council and the school authorities have been scrupulously careful to avoid points of criticism, so that there is little apprehension of an adverse outcome. The attitude of the Roman Catholic Church is an interesting and unique feature of the local situation. This communion, after watching the enterprise for two years, began to experiment last year with two or three schools. These proved to be successful, so that this year the project was taken up in earnest and the Roman Catholics are now offering religious instruction to the pupils of fifteen public schools.

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CHRISTIANITY AND USE OF ARMED FORCE

Pointing out at how much less cost and with what greater efficiency the "Negro problem" could have been got rid of in America if the money and energy expended in the Civil War had been directed along lines of conciliation and goodwill, an Australian writer, Arthur Watts, says: "If we once get it clearly fixed in our minds and hearts that evil held in check by fear or force is only resisted, not overcome, that hatred, greed, or envy, only tend to increase thereby, and that Christ came to show us how to overcome evil and redeem the wrong-doer by love, we realize that we can never justify the use of armed force as a Christian method of overcoming evil. We can only explain our failure by saying that we, as individuals or nations, are not sufficiently filled with the Christian spirit to put into practice the methods taught by Christ. No nation, as a nation, has yet had sufficient faith to apply this principle of Christ to its international relationships, and is not likely to do so until its individual members are strong enough in their Christian faith and goodwill, but that does not release us from our individual responsibility as Christians."

STUDENTS VICTIMS OF CROSS CURRENTS

Students are entitled to be left alone and dropped out of the limelight says a staunch admirer and friend of theirs, Miss Katherine Butler of New York. As traveling student secretary of the National Student Council for New England and New York, she knows at close range many students. "The influx of materialism, the parties, cars, and amount of money now spent by students within their college years, is one of the most noticeable new factors," she said. "While this helps to account for the over-stimulated lives many young people have, and a certain instability about serious things, there are girls who rebel against such superficial activities. Yet they too are caught up in the whirl." This outward pace may be partly due to the undercurrent of restlessness. Young people are not always as sophisticated as they may seem on the surface. "Students are victims of so many cross currents of religious and scientific trends that this conflict of opinions makes them what they are. All the forces of changing thought are pouring in upon them to break down their earlier convictions."

ASSOCIATION WEEK OF WORLD WIDE PRAYER

With the Spirit of Reconciliation as its theme, the Honorable Mrs. Montague Waldegrave, President of the World's Committee of the Y. W. C. A., from London, announces the week of November 11-17 as set aside for special prayer in Associations throughout the world. Reconciliation between nations, creeds and classes has been chosen as its daily theme. Reconciliation of man "with himself and circumstances" is the theme for November 13. Each country is included in the daily program with special prayers and recognition of their problems and burdens. "In order to possess this spirit in reality and truth we must first know what it is to have harmony within ourselves. Then only can we be in harmony with our fellow men," says Mrs. Waldegrave. "These words are easy to write, but often how difficult to carry out." It is expected that Young Women's Christian Associations in 49 countries will participate. The World's Committee is the international headquarters of the movement.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

The American People On Trial

AS GENERALLY considered, next Tuesday's election is the supreme test of the two major candidates for the presidency, at the bar of public judgment. Each of the candidates has been presenting to the American electorate his theories of government and his conception of the tremendous responsibility which he would assume as the occupant of the White House. The decision rendered on November 6 will be a verdict in favor of one of these men and against the other one.

In a much more fundamental sense, it is the American people and not Herbert Hoover and Alfred E. Smith who are on trial. This is peculiarly true because of the nature of the campaign now closing. Admittedly it has been a campaign of confusion, contradictions and cross currents. Have the American people the discrimination and the discernment, the balance and the poise, to evaluate the situation rationally?

In summing up this situation, we are pointing out a few ways in which the people will test themselves on election day. This does not mean that all people of discernment and poise will be on one side. The question is, whether we have the ability to think clearly and dispassionately to rational conclusions, in the midst of a great barrage of demagoguery and false issues. Naturally, however, our own editorial viewpoint must be the background of our presentation of this, our national intelligence test.

Once more we feel impelled to say that there is one supreme moral issue at stake. Does the public, particularly the Christian public, see this issue clearly and see it whole? Regardless of other questions and waiving aside all shadow issues and subterfuge, do we realize that there is just one question and one only that will loom large in the public press and will be on the lips of the world on November 7? Whatever we may now say or not say about it, the world will *think* Prohibition in terms of success or of defeat.

We do not believe that Governor Smith's election would mean the ultimate overthrow of this reform. It is idle to pretend, however, that it would not demoralize it immeasurably in this country and would not set back the cause abroad almost hopelessly. S. Edgar Nicholson put the case admirably in last week's issue. The election of Herbert Hoover would practically nail down this reform as the accepted policy of this nation and we could address ourselves more freely to other issues in the path of social progress. Otherwise, for many years to come we shall be fighting again on the old battle fields on which our fathers fought for sobriety and human welfare. Common to them were the taunts of bigot and fanatic. Shall we now falter and turn aside under the stream of specious appeal and condescending abuse that has been hurled against us by a Menckenized intelligentsia? And do we feel this situation deeply enough, do we hold firmly enough to the principle involved that the soundness and intensity of our convictions make us impatient and independent of partisan politics? With the moral fervor and fibre of old, may we as individuals say next Tuesday, this one thing I do!

On November 6 the Republic will be put to a test in which popular governments have often failed and which our own nation has not always passed creditably. It is the test of evaluation and appreciation of men. Several times in the history of the presidential succession, men of outstanding merit and well proved ability have been put aside in favor of men of mediocre talent but for whom popular clamor could be aroused by some trick or accident of political fortune. We have no desire nor inclination to disparage the talents of the Governor of New York and his achievements in his own state. In his bid for the presidency of the United States, however, he must be judged by the campaign he is making for that high office. Will the electorate be influenced by the appeal which is offered by a man of conspicuous capacity and by a record of world-wide achievement, or by the personal appeal of a popular politician and the hip hurrah of the street? Is the public of our day impressed with the thoughtful, dignified presentation of a man's theory of government, based, not upon the expediency of the hour, but upon the background of his whole experience and philosophy of life? Or, is it more impressed with a flashing, versatile presentation that seems somewhat ready-made, with the purpose of meeting the particular demand of time and place? In a word, are we still in the rough and tumble, stump speech period of our political life? How capable is a democracy such as ours of choosing character and talent for the public service?

In the Sober Quiet of November

AS WE leave behind us the hot and hectic days of the campaign, we are reminded of the memorable words of James A. Garfield, spoken in the heat of a national political convention long years ago. "I have witnessed the extraordinary scenes of this convention with deep solicitude," he said. "As I sat in these seats and witnessed these demonstrations, it seemed to me you were a human ocean in a tempest. I have seen the sea lashed into a fury and tossed into a spray, and its grandeur moves the soul of the dullest man. But I remember it is not the billows, but the calm level of the sea from which all

heights and depths are measured. When the storm is past and the hour of calm settles on the ocean, then the astronomer and surveyor takes the level from which he measures all terrestrial heights and depths. Your present temper may not mark the healthful pulse of our people. When our enthusiasm has passed, when the emotions of this hour have subsided, we shall face the calm level of public opinion below the storm from which the thoughts of a mighty people are measured. Not here in this brilliant circle where 15,000 men and women are assembled is the destiny of the Republic to be decreed, not here where I see the enthusiastic faces of 756 delegates waiting to cast their votes into the urn and determine the voice of their party, but by millions of firesides where the thoughtful fathers, with wives and children about them, with their calm thoughts inspired by love h home and love of country, with the history of the pa the hopes of the future, and the knowledge of the gre men who have blessed our nation—there God prepar the verdict that shall determine the wisdom of our wor Not here in the heat of June, but in the sober quiet th comes between now and November, and in delibera judgment will this great question be settled."

Similarly, now, we have passed the hot days of Ju and July and the frenzied days that have since mark our political arena. We are today in the valley of d cision. While laying no claim to political prescienc we have faith in the "millions of our firesides" and fe that their sober second thought can be trusted.

Science Confirms An Old Faith

BY W. C. ALLEE

Delivered at Western Yearly Meeting, August, 25, 1928

EARLY Friends about two hundred and sixty years ago began to see that the application of their general understanding of human relations was inconsistent with the practice of war in personal or in international disputes. They came to this conclusion, in part, from their reading of the Bible, but other deeply religious people of their own time obtained full permission for engaging in war from the same source. Oliver Cromwell and the Puritans in general are notable examples.

At the present time this variety of interpretation of biblical teaching concerning war persists. Personally I know of no Christian way to kill a man and I cannot understand from the teaching of Jesus of Nazareth how the taking of human life can be justified. Yet ten years ago in the stress of wartime I well remember a lengthy letter from a well-trained minister of a prominent denomination citing scriptural references to prove that that particular war was proper and, to his mind, Christian, and that my opposition to war was wholly unjustified on biblical grounds.

Confronted with such arguments in their day, early Friends fell back on their own inner feeling that war and its accompanying hatreds are fundamentally wrong. Beyond this feeling, based in part on shrewd observation of the effects of war in their own and on generations immediately preceding them, early Friends had no proof of the correctness of their position on this fundamental point.

Confronted with such arguments in this later day, I have been interested in searching modern biological knowledge in an attempt to find what evidence exists at present on this subject. In places where there was no evidence or where the existing knowledge is conflicting, I have been interested in undertaking scientific experiments designed to throw light upon the fundamentals of this problem. I trust no one today is afraid of the application of the scientific method to this and to other similar problems. The scientific method consists merely in the controlled application of refined common sense. As a result of the modern development of the scientific method we now have available a store of knowledge greatly in excess of that possessed at any known time in the world's history.

Perhaps I can make clear the difference between th scientific approach and some other approaches to the prob lem of war by a comparison. While, so far as I know there is no Christian way to kill a man, on the other han there are no ways of killing people that do not have biolog ical meaning; the question there becomes whether the deat of a man has racial significance; if it contributes to the de velopment of the race it can be adequately defended o biological grounds. A biologist undertakes the study o human relations just as he studies those of other animal and of plants. So far as possible he frees himself from pride or prejudice and attempts to become an impartia observer. As such he is engaged in critically collecting facts, sifting them into their apparent relationships, and when possible, conducting experiments to find if his facts are sound and the relationships correctly surmised.

From the application of this method of study biologists have convinced themselves and most thinking non-biologists as well that there is an essential unity in all living matter. Accordingly they study, when possible, the reactions and relations of living organisms of the simplest forms, where factors are less complex, where life cycles move faster, and where precise data are more readily obtained under controlled conditions, knowing that the general laws of life are the same for the lower as for the higher organisms.

From this background the biologist approaches the field of the international relations of men with an open mind. No part of the phenomena of international relations is to be judged wrong until both sides are heard and all evidence is collected. Conflicts between races and nations are not necessarily wrong because they are conflicts. Wars are not necessarily bad, from the purely biological viewpoint because combatants, or non-combatants, are killed. If such a study should show, for example, that by engaging in war, races are improved either in physical stamina or in social organization, we should be forced to conclude that war is to that extent at least a beneficial racial experience. If it can be shown that the racial advantages gained overbalance the losses, we should be forced to conclude that in any system of international relations, war should be retained.

I have no intention of claiming that the scientific ethod is perfect or that biologists are infallible, either in eir accumulation of data or in their interpretation of re-lts. Sometimes their very detachment prevents them om giving proper weight to elements of the problem that e not readily analyzed or catalogued. I am personally enly conscious of my own limitations as a biologist, but do wish to give you this background of the ideal of scien-ic disinterestedness for the discussion to be presented.

The biology of war is the most widely discussed biolog-al aspect of international relationship, but not all of this bject has received general attention. We have focussed imarily on those phases of the biology of war which deal ith the killing of young men in battle. We are familiar ith the studies of David Starr Jordan and others showing at in modern warfare the men physically and mentally ost fit to reproduce their kind have been killed off in the ghting. Since this loss normally takes place in early anhood, such men leave fewer offspring than might be pected and consequently the race is made permanently orer by their untimely death.

Probably it is the dramatic, unusual method of dying at directs our attention to these men killed in battle, but most wars sickness causes more deaths than does the tual fighting. Dr. Kellogg, secretary of the National esearch Council of this country, in studying the causes of aths among men in the army in wartime through the st century, found that even in the short Franco-Prussian ar the loss by disease exceeded the so-called direct losses. most wars seven times as many men die of disease as om wounds.

The loss in fighting tends to fall on the best in the army. he loss from disease, on the other hand, tends to eliminate e least resistant men. In either case, since soldiers are a ghly selected group, the death of any cannot occur with-it detriment to the race and country from which he came.

Another much less dramatic effect of war is the in-eased civilian death rate. Nearly every great war is companied by some epidemic which sweeps the civilian pulation. Thus smallpox, cholera, the plague and influ-za have spread in wartime, markedly raising the civilian ath rate. Frequently these diseases become pandemic, id nations not engaged in the war are seriously affected. sually, however, the effect is more marked on the warring tions, due to a disturbed food supply or to unusual posure.

Thus we find that in the late war Prussia and Bavaria ffered progressively greater deprivations in respect to od and the comforts of life as the war went on. The ivations of the French were probably less severe, but all e European nations involved lived for several years on inadequate diet, which, in the case of the Germans, and a lesser extent in other nations, continued long after the ghting ceased. This factor of malnutrition, according to rofessor Raymond Pearl of Johns Hopkins University, questionably contributed to cause the ever-increasing ath rate during the war, particularly affecting the two ds of the life cycle, infancy and old age.

Biologically we are much more interested in the in-eased death rate among children. Of all the European untries engaged in the last war, England alone showed a creased death rate among children in wartime. Homer olks, from his experience with the Red Cross, gives tables owing that in Italy in regions well away from the fight-g, child mortality rose to more than 60 percent. Reports from Poland show that in some districts the child popula-tion was practically wiped out.

Such severe racial selection as that in Italy might yield an exceedingly sturdy stock with the weaklings all elim-inated, so that a few generations might repay the first loss, were it not that the survivors are frequently stunted and rickety. In any lot of children exposed to a severe disease, some die, some almost die, and those recovering bear the marks of the experience for many years, if not for life.

Thus we have as the effects of war: Death of soldiers in battle, death of soldiers by disease, death of adult civil-ians by disease and exposure, death of children by disease and exposure, reduced vitality of adults and children due to illness that was almost fatal. And the end is not yet reached, for we find, again according to Dr. Pearl, that in the late war as in others recently, the ratio of birth to deaths decreases markedly during the time of the fighting.

It is interesting to note that although the two countries started at different levels in this birth-death relation, the effect of the war was no more marked in France, fighting a desperate battle of resistance in attempting to repel a conquering invader than it was in Germany, which was for the greater part waging victorious warfare on foreign soil. In England, for all its physical detachment, the effect was almost as great.

The relationship of births and deaths measures two vari-ables, the increase of the death rate, already discussed, and the decrease in the birth rate. In part both were due to poor food, but in the matter of births there are mental states to be considered and these appear to have been the same on both sides of the battle line. Dr. Pearl suggests that we are dealing here with a deep-seated and funda-mental phenomenon of racial biology. Certainly we know that other animals under abnormal conditions will not re-produce.

This whole disturbance of the normal life relations, the death of the fit young men and of children, and the decrease in the birth rate becomes more important biologically when we consider that at present only the most advanced nations have retained the right to make war when they please. The war elimination is not equally distributed, but occurs largely among those nations which are most advanced, those most likely to limit natural racial increase by some sort of birth control; while no such factor is acting to cause a comparable reduction among less favored peoples whose rate of repro-duction is normally high.

We have just seen that war decreases the supply of de-sirable fathers, kills off many of the children and prevents the birth of many more, but this is not the whole story of the biology of war. It has frequently been pointed out that war selects the fittest race or the fittest people to survive, and that therefore war is of benefit to the race by the elim-ination of the weak or their subordination to the strong races. Many concrete examples can be brought forward to sustain this point of view. In their long conflict with less advanced peoples, the European races have generally been successful, but when the superior European races fight among themselves, how can one say that the victory neces-sarily goes to the most superior biologically? Or to take an example close home, in our Civil War shall we say that the North or the South was inherently superior?

In early days of racial history when wars may have been decided by the ability of a tribe to cooperate, when the de-feated tribes were either annihilated or the men enslaved and the women taken as spoils of war, then war may have

served as a racially selective agent. The present tendency to make war on the whole population, civilian, women and children, as well as on mobilized troops, might be biologically sound if we could only convince ourselves that now-a-days the victor is necessarily superior. But since there are many cases in addition to those cited above to show that this may not be true, we must say that from the scientific point of view the present tendency in warfare means the elimination of the less fortunate rather than the less fit nations.

Finally it is urged that war is needed in order to maintain the virility of the race; that the Chinese race, which showed a high state of civilization when the prestige of Egypt and of Asia Minor was highest, has lost its virility through failure to engage in international wars. Proponents of this theory fail to recognize the need for explanation of the greater loss of vigor by the Egyptians, Persians, Assyrians, Greeks, Romans and what not, whose warlike activities fill our histories of the period. Neither have such recognized that the important struggle of man is not with his fellows but with his environment; and granting that a struggle is necessary in order to keep the race generally fit, we have, as William James pointed out, in this struggle with the environment a moral equivalent of war, with most of the elements of stimulation retained and with few of the biologically undersirable factors inherently present in war.

But I may be prejudiced. My Quaker training may have warped my judgment on this point and it will be better to leave to recognized authorities in the field of eugenics the summary of this part of the discussion.

Professor S. J. Holmes of the University of California, writing in 1921, cautiously sums up the situation as follows: "On the whole it is quite probable, I believe, that the effect of military selection is harmful. So far as the effect of the conflict is concerned, there can be little doubt of this and it has been admitted by many who have claimed that war in general is to be commended on biological grounds. It is a matter of serious doubt whether the counteracting factors come near outweighing the selective effect of battles."

Poponoe and Johnson, writing in 1918, conclude: "When the quality of the combatants is so high compared with the rest of the world, as during the Great War, no conceivable eugenic gains can offset the loss. It is probably well within the facts to assume that the period of this war represents a decline in inherent human quality greater than in any similar length of time in the previous history of the world.

"Unfortunately, it does not appear that war is becoming much less common if we consider the number of combatants rather than the number of wars as time goes on and war steadily tends to become more destructive. War, then, represents one of the greatest problems which the eugenist must face, for a few months of war may undo all that eugenic reform can gain in a generation."

Here then we have abundant evidence from modern science that the centuries-old Quaker attitude of opposition to war is correct. But early Friends and those of a later date as well have not been content with a statement of opposition to war as an instrument of international policy. It is our particular contribution that at all times we have attempted to substitute cooperation for struggle. The recent and present work of the American Friends Service Committee is not the least of the contributions in this direction.

(To be continued.)

The Undivided Life

BY IRA C. DAWES

"This one thing I do." —*Philippians* 3:7-8, 13.

CONSECRATION is not an exhortation to renounce sin or to cleanse ourselves from sin but to devote ourselves and our possessions to God and his service. As our relationship is spiritual our consecration continues through a lifetime of service to God and man. As Paul supposed he had found all the real values in life he makes a new and life changing discovery. Livingstone made such a discovery when he cried, "Nothing I have has value except as it is related to the Kingdom of God." There is some difficulty in living well and as a result we find the greater satisfaction in living. Our difficulties really do not hinder.

Once on a time God wanted a man to write an epic. He found him at an English university arrayed in purple and fine linen, proud of his luxuriant locks. Milton was his name. But before he could be useful in his appointed task the rails of his life must be sanded. Difficulties came thick and fast. The light of his blue eyes at length went out; then in total blindness he saw and wrote the vision of "Paradise Lost." The consecration that really counts is like that of the rich young ruler; an investment of all material goods, an active Christian life, and a willingness to bear the cross. Such an undivided life holds certain rich rewards.

The greatest obligation before men today is to decide definitely the matter of their Christian responsibility. So many fail to identify themselves with a faith or a cause. We don't want to take sides. Like Meroz of old we don't intend to help or hinder the enemy, but we fail to come to the help of the Lord. Someone asked a famous musician his favorite composition and he answered, "Whatever I am playing." Could you give your decision in a similar language: "Whatever is Christian?"

An undivided life is able to work patiently out its salvation. One of the commonest maladies in a world where the span of life is short, the energy of life limited, the needs of man appalling, the finest privileges of life enriching, is the multitudes squandering their time with the trivial things of life. The undivided life is enabled to make a proper estimate of values. There is no basis of reckoning values until a standard has been established. Human life was cheap until Christ set a value upon it. He taught by his life the potential power and greatness of men's life. The undivided life will discard the less for the greater. Many of our most tragic failures in life are just here, we are excessively consumed not with unworthy things, but with the less worthy things until our prayer life, our trust in God, our finest spiritual qualities are choked and die. Schiller says that you can tell an artist by what he leaves out of the picture. He chooses a central and dominant feature and subordinates everything else to it. Behind all man's professed beliefs lies this deeper matter: the central place of all his affections!

The infinite sacrifice of Jesus was based upon this same controlling influence of life. He died because he believed that men were worth dying for. What will a man give in exchange for his soul? Everybody needs to live an undivided life: men in politics and women in society and the multitudes living under the terrific pressure of self-interest. What is finer in all history than a soul that is not for sale?

Detroit, Mich.

Friendly Notes from Russia

Some Concluding Impressions

What so rare as a day in Yalta, in early September: and on such a day, under a blue sky flecked with fleecy clouds, and with a south wind blowing softly, we took ship for the twenty-four hours sail over the Black Sea to Odessa. Our little vessel of some one thousand tons had quite the appearance, but few of the conveniences of a sea-going liner. It was filled to capacity with an unbelievable number of Russians of many tribes, the only others being we two Americans.

Our five hours sail along the Crimean Coast as far as Sevastopol was second only to our automobile ride on land in the reverse direction a few days before. There were the gray cliffs of the Yaila Mountains in an unbroken skyline, with our automobile road occasionally visible, winding along at their base; and below it the vineyards and gardens sloping down to the blue water, dotted here and there with palaces and villas and an occasional picturesque village; and beyond the line of cliffs came in succession, the narrow entrance to Balaklava harbor, the St. George Monastery perched high upon a bluff, renowned in connection with the work of Florence Nightingale, and lastly, the long buried ruins of Chersones just before coming into the harbor of Sevastopol, where we stopped to land swarms of passengers who literally took up their beds and baggage and walked ashore, only to be replaced by other like swarms in their stead.

The next morning when I went on deck our little ship presented quite the illusion of being a liner on a sea voyage. There was no land in sight, the patent log was whirling merrily on our port quarter; the deck watchman was sounding seven bells, and some sailors were busily washing down the upper deck with a hose from which a cataract of water came down upon our lower deck and raced cheerily away through the lee scuppers.

All very nautical! But wonderful to relate, the sea was *black*: a phenomenon I do not pretend to explain—unless it may have had some connection with the reputed sulphuretted black mud said to be on the bottom in this locality—but I state it as a fact, possibly justifying the ancients in naming it the "Black Sea."

Soon came "land ahead;" steep bluffs with an even skyline on our left, and the same crowned with the buildings, spires and domes of a great city on our right. The bluffs were the escarpment of the Great Steppes of Southern Russia, which here meet the Black Sea with a sheer drop of nearly two hundred feet; and the city was Odessa, built on the edge of the steppe, the largest Russian seaport on the Black Sea and a business city of much importance.

It has broad straight streets bordered with dignified buildings and lined with double rows of shade trees; an ancient cathedral presided over by a venerable Archbishop of the Greek Church, and filled to capacity at Sunday morning service by a congregation of whom many are young people; a large opera house filled to overflowing by those musically inclined, again mostly young people who attend in such clothes as they may find convenient; and then it has mud baths, the like of which for sulphuretted black mud I have never seen elsewhere, and which if properly taken are supposed to cure many ills; and a broad Esplanade facing the sea where of an evening are gathered the young men and maidens of Odessa in orderly processions, as we have seen elsewhere in Southern Russia. Again the young people! In whose contentment is that great gain where lies the hope of Soviet Russia.

From Odessa it is a night's journey northward to Kiev; at first over the dry and dusty steppes where crops have failed for lack of rain and the peasants are said to be suffering thereby; and later, over the fertile black lands of the Ukraine until we come to the ancient city of Kiev, one of the oldest towns in Eastern Europe and called by the Russians, "the mother of all the towns of Russia." It is picturesquely situated on a series of wooded bluffs rising steeply up to a height of three hundred feet above the Dnieper River, a narrow and undignified stream compared with the mighty Volga, but which flows leisurely past Kiev in graceful curves and is navigable for quite large craft.

Kiev is the largest city in the Ukraine, the third largest in Russia, and is second only to Moscow in the number of its churches and the importance of its religious institutions; for Kiev was once an Imperial City, the capital of "Little Russia" and contained the "seats of the mighty" of those days, who adorned it with cathedrals, monasteries and the palaces of princes; and it was moreover the religious center of all Russia for here was the "Lavra Monastery," a community in itself, now used for workshops and for homes for disabled veterans. Formerly it was the most sacred convent in all Russia, visited annually by more than 150,000 pilgrims whose offerings each year amounted to millions of roubles.

From Kiev it is a seven hours ride by train, westward through the rich black lands of the Ukraine, to the little Russian border town of Shepetovka, where passports and all luggage are examined with even more care than when entering, to be sure that one has proper permission to leave Russia, through that particular frontier, and that one takes nothing from the country that Russia ought to keep, especially Russian currency or works of art.

Elizabeth's diary of course again received careful scrutiny as possibly containing notes inimical to the peace of the Soviet Republics; and here also one is given United States money in full value for all one's Russian roubles, having first given satisfactory account of the manner in which the roubles were acquired, and that the entire amount of one's money and credits does not exceed the amount originally taken into the country as evidenced by one's statement on entering. And so, being found fit to leave, a leisurely little shuttle train took us across the neutral ground to the Polish frontier, where, after an equally careful Polish scrutiny of all our effects and credentials, a real train took us still westward to Warsaw, where our genial Friend Henry Harris of London with able assistants presides efficiently over the affairs of Friends in all Poland and with whom we had much Friendly discourse.

And then westward again in the "Nord Express" with a real dining car, through Germany and Belgium to Paris, where in these days of American invasion it is said "English is spoken and French understood"; and where we met English friends whom we told that we had just come from a three thousand mile tour through Soviet Russia, and who said incredulously: "But tourists do not now travel that far in Russia; we hear there are trials and troubles and soul-harrowing difficulties, without number and beyond reason. It just is not done."

To whom we replied, patiently, "Yes, we know, but we have just done it!"

So we are out of Soviet Russia bound for home. With friendly hopes for its future, we have cheerfully left behind us that youthful giant among nations, to work out in its new way the age old problems of civic life.

Our Russian notes are ended.

ABM. S. UNDERHILL.

Paris, France.

QUAKER ADVENTURES

"Quaker Adventures" is a collection of the talks that were given over the radio, Station WGL, during the winter of 1927-28. They are being published by Fleming H. Revell Company, and are now ready for distribution. The price is $2.00 and they can be ordered through the American Friends Service Committee or any of the Friends' Book Stores.

In Quaker Adventures Edward Thomas has gathered together a group of stories of the Quaker Relief in Europe and other similar Quaker excursions into the field of practical Christianity. The book carries all the way through the sustained human interest of a novel through the wedding in the final chapter, even though twenty-three of its twenty-five chapters are written by the adventurers themselves and cover fields as widely scattered as France and Japan, China and Syria, Oklahoma and Russia, Nicaragua and Serbia.

The most dramatic of the stories is the

story of Nancy Babb—her saving the food supplies from bandits, the ride through the snow pursued by wolves, and the reconstruction of every day life among the villagers after the famine. No wonder the people of another needy province sent to her saying, "Come thou Nancy and rule over us."

Other stories hold the attention equally. The opening chapter by the author and editor and the final chapter by him are crammed full of incident, suspense and exciting episode. The second chapter, the story of Harvey Perry feeding children during the Polish insurrection in Silesia, is a close match for Nancy Babb's story. So also is the chapter on Ireland.

The book is remarkable in every way, for the editing which has brought out the overlooked possibilities in the power of the authors of the different chapters to tell their stories, for the lessons to the world in peaceable methods, for the incidental picture of the backwash of war, and for the picture of the efficiency obtained by intelligent but untrained devoted workers. As is said by Edward A. Steiner on the jacket of the book, "These adventures should be familiar to all Americans."

RALLY DAY AT LONG BEACH

Beginning an all-day Church Rally Service, October 7, the Men's Brotherhood of the First Friends church, of Long Beach, California, sponsored a Sunday morning breakfast at 7:30 o'clock in the church dining room. An atmosphere of the early Eastern Quaker home friendliness and warmth of relationship prevailed.

George Bewley, clerk of the local monthly meeting with his assistants, E. H. Smith, Cecil Brown and J. Lewis Dean prepared and served an appetizing menu to thirty-six men and boys of the church. Harold Wildman, vice-president of the Brotherhood in the absence of the president, Charles Wiltsee, who was ill, presided. In keeping with the early New England custom of family devotion following the breakfast the pastor, Neal D. Newlin read from a large family Bible, after which many prayers were offered. Charra Barlow who is conducting a series of special church program meetings gave an effective and appreciative talk on the theme "A Man's Job."

The rally day spirit was carried out in a united half-hour program by the school of Religious Education, musical features were numbers by the orchestra and a duet by Marjorie Wildman and Helen Margaret Bewley. Another enjoyable feature of the day was the dedication of the new nursery for babies which proved a boon for mothers, who were free to enjoy the church services while their babies were being cared for. At eleven o'clock the pastor, gave a message on the theme "Paying The Price," in which he told of the three different types of men found in the gospel story of Luke who were touched by the call of Jesus.

RICH DISCOVERIES IN BETH SHEMESH

Elihu Grant of Haverford Gives Sidelights on Excavations In Palestine

Beth Shemesh—literally, "House of the Sun," probably "City of the Sun" and it lived up to its name the spring of 1928. It is a very ancient site in Palestine and was once occupied by wealthy Canaanites many centuries before the Philistine, or the Hebrews, came to the country. It was on the trade route from Egypt northwards and it imported luxuries from the islands of the Mediterranean. From its ruined houses and from its cemeteries the Haverford Archaeological Expedition has begun to draw new discoveries in human history.

These ruins of Beth Shemesh have lain for twenty-five centuries under the dust of conquest and decay. Wheat was growing all over the hill this winter when we began to dig with the help of the Arab, Moslem neighbors. After digging down two feet we found the remains of an Israelite town which Sennacherib, the Assyrian conqueror, destroyed 2600 years ago. Below that was an earlier Israelite-Canaanite town and below that the Philistine city; but the Canaanites were still lower down and the remains of their fine houses were found built on the original rock. Moreover these people who lived before the use of iron, buried their dead nearby and put beautiful objects beside their beloved in the graves.

The Museum at Jerusalem has received many artistic specimens of vases, lamps, bowls, jugs, of alabaster vessels and bronzes, beads and scarabs. These will go on display in October while we are busied all summer with the preparation of a report of the campaign. We estimate that about five more campaigns will be needed to write the full story of the rich life of this important town and of south Palestine during the ages of bronze and iron but already, we have a story of culture, religion, trade, the arts, social life that will be of keenest interest to students of human nature, of history, literature and the Bible.

The success of the expedition this spring was at times embarassing and we are hoping to be so thoroughly organized with sufficient associates for 1929 as to be able to extend more widely our researches into one of the rich historical sites of the East.

A selection from the long list of finds at Beth Shemesh includes three temples, sacrificial tables of offerings, sacred pillar-stones, and socket, cult objects, images of the divinities, among which is the surprising fragment of the snake goddess, known from Cretan examples, a bronze shovel from the temple, an incense burner stand, charms, amulets, and jewelry dating between 2000 and 1000 B.C. Many new designs and decorations are added to our knowledge of Palestine's ceramics. Warriors buried with the spears and javelins, arrow points and knives, ladies with their necklaces and ointment juglets and boxes; the seals and rings, bracelets, razors, and full funeral equipment were discovered and in spite of the loss in early ages of the precious metals, a few bits of gold and silver were found.

The ashes and charcoal of devastating fires in the old cities, the architectural plan of defences and habitations, of streets, shops, cisterns, bins, and silos, with burned grain are but a few of the items which will surprise many but will call to mind many echoes and hints of Canaan's past as contained in the Bible.

OUR GENEVA HOSTEL AS SEEN BY NON-QUAKER

The following article by Lutz Hamburger appeared recently in the Vossische Zeitung of Berlin.

The 120,000 Quakers in the world—20,000 in England, 100,000 in America—may well be called the people who at the right moment do the right thing with the right means. They were the first ones who realized—immediately after the armistice—that starving Central and Eastern Europe needed food. They came and brought it. Geneva is the seat of some fifty organizations. Until very recently most of these organizations had been working side by side without much contact either with one another or with the Genevese. The Quakers came, opened an office, arranged teas and lectures, tried to make friends and win confidence—and today the organizations are cooperating with each other, with the League of Nations and Geneva; whilst the Quakers, discreet as usual, are at the head of a characteristically Anglo-Saxon flexible organization, of the Genevese international colony, an organization steadily gaining influence and conscious of its aims. Geneva is becoming the international centre for studies. With the help of American means the Post-graduate Institute of International Studies was founded last fall. Again the Quakers realized that the proper spirit of cooperation is not created by means of scientific knowledge only; thus, they established a social Centre side by side with the Centre for learning. They rented a house in a beautiful garden and founded a "Hostel." Here we live together—young Americans, English, French, Germans, (of both sexes). We are students and continue our education. At the same time we learn to know and understand each other which is not always easy. But the Hostel helps in teaching us to overcome national differences which might bar the way to friendship and understanding. For, finally, we all discover that what we have in common and what unites us is more powerful than what separates us; and we owe this conception to the Quakers, to their actions, and their spirit.

Impressions of England

BY WILLIAM W. CADBURY

t is always dangerous to pose as a critic another, but having just spent five nths in England immediately after a it of six months in the United States I l tempted to offer a few comparisons.

n her delightful lecture given in orestown, New Jersey, last winter, ud Royden emphasized the fact that it the differences between races and na-nalities that make travel and intercourse ween countries interesting. Arriving in gland in the early spring we were at e made aware that houses are not ted. A small gas or electric heater is general method of heating rooms and does not expect to have more than one m in the house heated at any one time. hot water bottle becomes an indis-sable necessity at bedtime.

t is as difficult for the American to sfy his thirst for cold water in England for the Englishman to get a cup of lly strong tea in the United States. One n learns to take his breakfast without er and his dinner without butter, ex-t with cheese at the end.

Such is said abroad and reported also he newspapers, of the collapse of prohi-on at home, but it was a memorable and heartening sight to see the crowds of and women in the public houses every t Day afternoon, with little children ding just outside the door. Parents n brought a glass of lager outside and e it to these little tots to drink. I can-forget one evening in particular, when wife and I passed several drunken men women on the streets of Birmingham, of them reeling into the gutter just as passed by. There is not the slightest ot in my mind that much of the unem-ment and poverty of England would be inated if the public houses were closed. eggars were present on London streets the women and children in some quar-of the large cities show their desperate omic status by their ragged clothing dirty faces. An English Friend who ntly crossed the United States re-ked on the growing luxury of American as exemplified by the private bathrooms ched to the average hotel. We would tion which is the greater evidence of neration: the luxury of excessive bath-or the absence of any facilities for ing.

gain, for one who is opposed to smok-as injurious to the human organism oftentimes a selfish indulgence, the city of non-smoking cars on the rail-and the free smoking on the tops of es and in the subway trains is some-s offensive.

hile many of the above criticisms seem oo obvious to the newcomer, they be-less noticeable after a few months in the country and one soon grows to feel very much at home and to love the city streets and the country hedgerows. The great stretches of pasture land with sheep and cattle grazing upon them add much to the beauty of the country, but one cannot regret that more of this land cannot be utilized for growing crops and thus help to solve the problem of unemployment and the shortage of native grown vegetables and cereals.

The policeman in London and Birmingham is invariably polite and is always well-informed. One hardly need carry a map in a strange city for he can readily find his way by asking. So also is it with the conductors of trains and busses. One rarely receives anything but politeness and courtesy. We found it quite safe to entrust our little girls to the conductor on their daily tram rides to and from school. The London bus is a most delightful method of travel if one has the time, and despite the congestion of traffic at the "Exchange," "Cheapside" and other busy centers, a motor accident is much less common than in New York and Philadelphia. To be sure there are far fewer automobiles in proportion to the population and there is not such fast driving, but this makes the motoring just so much the more pleasant.

A striking difference between the two countries is the form of the daily newspaper. The telegrams and important news items are to be found on the inside pages and the advertisements on the outer cover. But this inconvenience is well compensated for by the quality of the news and it is a real relief to be rid of the glaring headlines of our American papers dealing with murders, divorce scandals, automobile accidents, etc. Surely our journalists have much to learn from their English cousins.

Good servants can still be had for reasonable wages and there are many capable young women only too glad to serve in the home as a mother's helper.

Many Americans have complained of coldness and lack of cordiality on the part of English acquaintances. The Englishman is not, probably, so outspoken in his hospitality as is apt to be the case in the United States, but the interest and good will is there all the same, even though somewhat hidden beneath the surface. In fact I was much struck by the sensitiveness of some of my English friends in London. If a lecturer, perchance, made any invidious remarks directed toward my countrymen, one would come forward afterward and explain that it was only meant as a joke. Indeed it often seemed that the University professors rather went out of their way to be cordial to those of us who came from across the Atlantic.

Before leaving Philadelphia last winter I had heard it stated that there was much war talk in University circles in London, and that there was grave menace of an Anglo-American conflict in the near future. In my University life of five months in London I failed to see any justification whatever for these fears. In conversation with Englishmen and in the English press I found respect and good will for the people of the United States. When the Kellogg pact came up for discussion, the most ardent champions were often Englishmen, who went out of their way to deprecate the restrictions suggested by Austin Chamberlain.

Finally, there is an aspect of English life that should receive most careful consideration by all Americans. Life is followed in a more normal way. Week end and Easter holidays as well as longer periods in the summer give opportunities for culture and recreation which the American business man often does not have time for. The "office" does not open in London until 9 or 10 a. m. and the professional as well as the business man has time to think of other things than the routine of money making. Hence the large number of men who are in active business, who still have time for engaging in philanthropic enterprises. So one finds in Parliament and in the city councils, not professional bosses and political demagogues, but leading merchants and men prominent in the learned professions. This raises the whole tone of politics.

Nothing impresses a visitor to English homes more than the gardens. Rich and poor alike love flowers; and the atmosphere of many a home is made more beautiful because of the garden which surrounds it.

Coming to England as strangers we soon found that we were at home. We discovered a response and fellowship among English people which confirmed the thought that there is no real barrier between the peoples of the two great English-speaking nations on either side of the Atlantic.

The Red Sea.
September 28, 1928.

CELEBRATE GOLDEN WEDDING

At their home near Lynn, Indiana, October 10, Leonard J. and Elizabeth Potter celebrated the fiftieth anniversary of their marriage. Their three children and families of Chicago, and a son-in-law whose wife is not living, of Winchester, Ind., were present. Other relatives from Illinois, Michigan, Ohio, and different parts of Indiana came to spend the day and congratulate them on their fifty years of happy married life. Leonard Potter has been for several years a minister among Friends. His father, Oliver H. Potter, was at one time a sea captain. Elizabeth Potter's mother was of French Huguenot descent. Appropriate remarks were made by Ira C. Johnson during a brief program, and Daniel W. Lawrence read an original poem written for the occasion. There were forty-seven present.

Social Currents in Palestine

BY A. WILLARD JONES

The following article is composed of extracts from a recent letter from A. Willard Jones. It is of particular interest since it gives a vivid and sympathetic portrayal of some of the problems Friends meet and try to solve in their endeavor to work with the people of Palestine.

I have tried to discover what is going on in the thinking of the young men of Transjordania. They are mostly occupied with matters of political interest and many times we have had to change the conversation to keep it from becoming revolutionary in tone. I am referring to the educated young men such as those who have been in universities. They have studied history and have discovered that their country has not enjoyed the same advantages as the rest of the world. Sometimes they are not very constructive in their criticisms, but I feel that they are at heart truly devoted to their country. It is the spirit of nationalism. One wonders sometimes if this prevalence of nationalism is a necessary evil which will strengthen the humanity of the future or is it like the influenza which might be avoided under the proper conditions. I fancy that people who encourage and defend it at home would not be so sure about its value for the other fellow—especially if they were trying to govern him; and they are usually the ones who want to do the governing.

It is not so easy to discover what they are thinking about religion. One indication is the widespread movement to form a Young Men's Society modeled after the Y. M. C. A. In a way it is a tribute to the inherent value of the Y. M. C. A., for it is to do for their group what this organization seeks to do for all. Just how permanent this movement will be is doubtful. But at any rate, it is a good indication that the Moslem world is becoming aroused. It is not so easy to substantiate—for the Arab is careful of his speech—but one can feel that in their heart of hearts they are becoming tired of the old formalism of their fathers. A little example may be found in the case of an old man who is of Kurdish origin. The father urges that the Kurds are Semitic because the Arabs are Semitic and Moslem. The son laughs at such reasoning. And so the struggle between truth and error is being waged here in the Near East. One cannot interfere without being misunderstood, but it is possible to be friendly and have faith that truth will win, and that these young people are drawing closer to Him who is the Truth.

SOME COMMUNISTIC TENDENCIES

There are a number of agricultural schools in the neighborhood of Jaffa and Telaviv which are doing very interesting work. There seems to be a concerted effort to train the Jewish girls in agriculture, and to that end there are two or three schools in various parts of the country. They do as much work as men it seems; planting, dairying, and chicken raising are stressed; there are a few bees and horticulture is studied in some places. At Petach Tikva there is a colony that has been in existence for fifty years. It is famous for its oranges and grapefruit. Some of the orchards are very valuable. We were entertained once by some people who have become wealthy from this crop alone.

In the plain of Esdraelon we visited colonies which are more cooperative and even communistic in their nature. At Harod near the mountains of Gilboa we spent the night in one of these latter colonies. Everything is in common. They eat in the same room the same sort of food; and every morning the work is reapportioned among them, men and women all doing the various kinds in turn. A man may be in the kitchen and a woman setting posts, or a woman harnessing the horses, and a man doing the washing. They have some positions that are permanent in nature; the babies, when a few weeks old, are left in charge of competent nurses and are kept in the children's home from then on. These nurses are not changed, nor are the teachers in the school. In the whole colony there were only two men who spoke English, the greater part speaking Hebrew, and Russian or German. They have much water, 16,000 gallons a day the spring furnishes them, I believe, and some of the richest land in Palestine.

ZIONIST MOVEMENT IN PALESTINE

There is quite an unmistakable glamour about this business of establishing Jewish colonies that appeals to one at first, but it doubtless soon wears off and must be replaced by something more permanent in order for people to remain in it. I must confess to having been unfavorably impressed by the propaganda and political flavor of the Zionist movement, but I came home from a visit more in sympathy with the people who are in it than ever before. After some of "the tumult and the shouting dies" and these people get down to grips with the situation, they will be forced to the land or to leave the country; and it is this very definite effort to develop the land that claims my sympathy.

Zionism's troubles today are internal. Problems of cooperation in the buying and selling of oranges, problems of inequality in the distribution of weath as between the earlier settlers and the later workers who have come in with little but their labor to support them, problems of organization, etc., but above all, the problem of indigenous support in a country like Palestine are some of their greatest difficulties. There may be Jews who will be willing to endow the movement in order that there may be a cultural home or center for their people, and it may be possible to secure money in the future as it has been secured in the past; but I believe that a large portion of these colonists—perhaps the majority—are very eager that their organization become self-supporting in the not too distant future.

You may be interested to know something of the spiritual attitudes of the population of Palestine in this section. We were walking past a synagog with some Jews who represent the wealthier type of colonist. We asked about the service and if it was well attended. "The young Jews do not go," was the reply. "We prayed enough when we were young. Anyway, this is the Holy land; we do not need to pray here." At another colony in the plain of Esdraelon, we were talking about the percentage of persons engaged in direct agricultural labor. We were informed 25 percent were occupied in the medical, teaching, and various other professions. We asked if this included rabbis. "No," was the reply, "we do not support religion, but we permit the older people to have religious services if they want them." In the communistic colony we asked about the arrangements for religious services. One of the men who spoke English said that they were tolerated, but not encouraged. "Our religion is to make it possible for every Jewish person who needs it to find work," he said.

The world looks upon Palestine as the Holy Land. If churches, convents, mosques, synagogs, temples, and cathedrals constitute the quality of holiness, then it is a veritable Saints' Rest. The focus of a hundred shades of religious interests, a Holy City for three of the world's greatest religions, there is no lack in Jerusalem of the outward expression, the material symbols, the sticks and stones of religion. But the people of Palestine? What do they find in all this incense and mummery? Why, to them it is a good deal of a habit, a cloak of custom; but if one would touch their vital interests, it is not on organized religion that he would lay his hand. The youth of Palestine, as everywhere else in the world, is in the midst of social readjustments that are almost overwhelming. Materialism is as powerful here as in wealthy America; and, as elsewhere, it is the common enemy of all religions.

The Friends of Palestine are trying to help these young people, struggling as they are for some of the light in the midst of all the darkness, to find the Light that is within.

The more things a man possesses and the larger number of hostages he has given to fortune, the less likely he is to find expression for the higher possibilities of his nature.—J. A. MACCALLUM.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

THE FUTURE OF THE KELLOGG TREATY

Last year the American Friends Service Committee undertook to keep members of the Society of Friends informed on issues of national importance. The Big Navy Bill and the Kellogg Treaty will be up for action this winter. Following is a brief statement of the political situation as it is at present.

The Society of Friends as a whole is probably more interested in the signing of the Kellogg Treaty than in any other action which the Senate is liable to take for some time to come. It probably more nearly expresses our feeling toward war than any document which has been drawn up. It also brings into concrete form the hopes which we have had for generations.

This Treaty has to be ratified by the Senate of the United States before we become a party to it; and if rumors are to be believed, there seems to be some danger that this session of the Senate may pass without its ratification. Already, those who favor armaments as a method of national defense, have started their maneuvers in order to be sure that what is left of the Big Navy Bill is passed. It seems that they are using all their influence to persuade the administration not to submit the Treaty to the Senate until after the "Big Navy Bill," i.e., what is left of it, is passed. Those who are interested in the Pact fear that if this or other controversial Bills come first, the Treaty will be brought up so near the end of the session that those who oppose it can defeat it by filibustering.

We must not let this Treaty become a political football. As a nation, we cannot afford to again express the hopes of the peoples of the world in concrete form and then trust its fate to the exigencies of the political situation. The League of Nations was an American idea, created at the demand of American statesmen; and then, after the other nations had entered it in good faith, it was defeated in our Senate, largely because of political rivalry. We must not permit this fate to overtake the Kellogg Treaty.

The ambitions of any one small group must not prevent or even delay this country in taking its stand by the side of the nations of the world who are renouncing war and agreeing to settle their disputes by pacific means especially since they are taking this stand at our invitation.

This Treaty does not bind us to interfere in any way with the affairs of Europe. It does not put us under any legal or moral obligation to enter the League. We simply state that we, in conjunction with the other nations of the world, condemn war and renounce it as an instrument of national policy; and we further agree to seek the solution of all our international difficulties only through pacific means. We do not say what we shall do in case the Treaty is violated. That is left to the judgment of those in power in the event that that should take place.

Besides the danger of the Treaty's becoming defeated by the political ambitions of certain groups, there is a further danger that it will be vitiated by its enemies. For example, the Big Navy group is evidently determined on putting through the remnants of the Big Navy Bill; and there are rumors that they hope to increase the number of cruisers now in the Bill. If we increase our armaments at this time, we are vitiating the Kellogg Treaty. How can we, with any degree of honesty or sincerity, say that we will renounce war and then insist upon increasing the instruments of war?

It would be particularly unfortunate if our Senate at this particular time passed the Bill authorizing the 15 cruisers and the one airplane carrier which is the minimum that is being asked for. It would be a challenge to Great Britain, and would put ammunition in the hands of the British jingoes.

British public opinion has twice been outraged at the policy of its Foreign Office. Their indignation, expressed partly through the resignation of Lord Cecil after the failure of the "Kellogg Disarmament Conference" at Geneva in June, 1927, resulted in the announcement by the English government that it would not proceed with the construction of three cruisers already authorized. Again, the reaction of the British public opinion against the Franco-British Naval Accord has been so bitter that there are those who predict the Conservative Government will lose many seats in parliament and perhaps even control of the government in the coming election because of this step. The job of the peace-loving folks in America is to see to it that we do not give the jingoes of Europe ammunition with which they can build more ships. The people of England are not our enemies; but the jingoes are. (The jingoes are the real enemies of peace, wherever they are located.) We must do what we can to uphold the hands of the peace forces in England; and one of the best ways to do this is to hold our country steady until they have a chance, through the pressure of their public opinion, to make their government enter into the new spirit of brotherhood and conciliation. In this direction lies our only hope. Increasing of armaments leads to suspicion, distrust, more armaments, hatred and war. We know that path, because we have seen it tried again and again. Our only hope lies in turning our back on these methods and developing, through international agreement, progressive disarmament and renunciation of war.

To this end we must see to it that the Kellogg Treaty has the right of way immediately upon the convening of the Senate in December; that it is not defeated by the ambitions of any group; and that it is not vitiated by subsequent legislation which shall make the Treaty meaningless and just another *scrap of paper*.

AN AID IN FORWARDING THE PEACE CAUSE

The Youth Peace Contest put forward by the American Friends Service Committee is arranged especially to carry the idea of international goodwill and understanding to younger children. There is nothing particularly unique about a declamation contest as applied to peace problems; but it is unique to make the contest available for younger children. This group has been largely overlooked by the peace forces, so far.

Public school teachers, Sunday school superintendents, leaders of boys and girls clubs, Friends and non-Friends have long been asking: "What can we do to forward the cause of peace?" Here is one answer: arrange peace declamation contests for your groups; stage it in some hall or auditorium so that the parents and the friends of the parents can attend. This will do two things: it will not only interest the children in peace, but will also interest the fathers and mothers of the community. In this way you can make more widespread the message of international goodwill.

Any responsible person may be appointed a sponsor by the Service Committee. The red tape has been purposely eliminated; and all the details have been left with the sponsor. She decides what children shall take part; what declamations shall be spoken; whether or not there shall be a collection taken up and, if so, how it shall be used; who the judges shall be, and all the other arrangements incidental to the contest. When she has six children ready, if she will apply to us on a blank which we will furnish, we will send her the proper medal to be awarded at the end of the contest.

Six children compete for a silver medal; six holders of silver medals compete for a gold medal; and six holders of gold medals, for a diamond medal. Perhaps you can arrange for a number of churches or Sunday schools or public schools in your district to compete for the silver medals and then the winners of these contests can compete for a gold medal.

One Yearly Meeting proposes to hold the silver medal contests in the Monthly Meetings, the gold medal contest in the Quarterly Meetings and the diamond medal contests in the Yearly Meetings. This can be done either in the Yearly Meeting or can be done with groups other than Friends.

The American Friends Service Committee will be glad to do all that it can to help you arrange for such contests.

If you know of anyone who would be interested in putting on a Youth Peace Contest please send us their names—we will be pleased to write them about it.

THE WORLD'S PARLIAMENT

By B. Bradfield

Forwarded through the Quaker Center in Geneva

Geneva in September is gay as well is serious. Very bright are the flags of half-a-hundred different designs which flutter from the windows of crowded hotels, denoting the nationalities of guests; very active are the taxis and very energetic the press photographers, on the morning when the Assembly of the League of Nations opens, and delegates make their way to the conference hall; very crowded are the galleries from which press and public gaze down with eager interest, on foreign ministers and statesmen as they take their seats.

The election of the president of the Assembly forcibly drives home to us the significance of the gathering. The name of each country in turn is called aloud from the platform and, amid the complete attentive silence of the onlookers, a chief delegate walks up the hall, mounts the steps, pushes his voting paper into the ballot box and returns to his place. Over fifty countries answer thus to the call and we know that the world is gathered together into this one hall at Geneva.

As the days go by we understand the purpose of this assembly. It is to learn the ways of world cooperation, and through them to establish peace. Imperfect as the achievement is as yet, and little understood or really approved by governments, enormous progress has in fact been made. An example is before us at the moment. Greece has been suddenly attacked by a tropical fever, spread by mosquitoes and very rare in Europe. Appeal for help was made to the League, a member of its Health Section was immediately placed at the disposal of the Greek Government and left for Athens at a few hours' notice. Expert knowledge and advice, carried to a country in sore need and extended to the safeguarding of others—made possible by the cooperation of nations.

Each succeeding Assembly opens up new avenues for such cooperation and points the way ever towards international friendliness.

OBSERVE ARMISTICE DAY

The Conscientious Objectors who were at Camp Meade during the World War are planning to celebrate the tenth anniversary of the signing of the Armistice with a reunion and conference to which the Conscientious Objectors from other camps are invited, as well as all camp visitors. The conference will be held at Blue Ridge College, New Windsor, Maryland, and the following tentative program has been adopted:

Saturday, November 10, 7:30 p. m. Address of welcome, by President E. E. Bixler; Symposium, "Peace work of our organizations since the Armistice": Orie O. Miller for the Mennonites; Mrs. E. E. Bixler for the Brethren; Vincent D. Nicolson for the Friends; and Frederick J .Libby for the National Council for the Prevention of War.

Sunday, November 11, 9:30 a. m. Group discussion of addresses of the previous evening. Groups led by J. Howard Branson, Henry Stabler, J. Rowland Reichard, Isaac M. Baer, and others; 11:00 a. m. Religious service with sermon on Peace by Marshall E. Wolf; 2:00 p. m. Open Forum led by E. Russell Hicks; 7:30 p. m., Religious service with talk on Peace Caravaneering by Mary H. Roberts.

New Windsor is on the state highway from Westminster to Frederick, and on the Western Maryland Ry. Further information may be obtained from Joshua L. Bailey Jr., 208 Kemble Road, Baltimore, Maryland.

Wanted: A Man

In Holguin, Cuba, Friends have a grammar and high school attended by between two and three hundred Cuban boys and girls. The school building has been repaired recently and is in excellent condition. A splendid group of teachers serve with devotion and efficiency. The school is recognized as being one of the best educational institutions in the Island. Each year a high percentage of pupils pass the government examinations. Emphasis is placed upon Christian education, all of the pupils being regularly enrolled in Bible classes.

The school is located within a block of the Friends Meetinghouse and the principal has many opportunities for constructive Christian service in connection with the church. There is also opportunity to help in shaping the policies and activities of Cuba Yearly Meeting of Friends.

From an international standpoint the Holguin School offers unique opportunities for Friendly service. Much will have to be done within the next few years to establish more Friendly relationships between the United States and Latin America. The Platt Amendment, intervention in Nicaragua, and the occupation of Haiti by the United States troops, have produced an attitude of suspicion, fear, and ill will in the minds of Latin Americans. Friends can do much to clear away the misunderstanding and growing hatred by sending people to Cuba to demonstrate the way of love and good will.

Merle L. Davis, who has served long and ably as the principal of the Holguin School, has found it necessary to resign from the work, his resignation to take effect in July of 1929. Some one must be found to succeed him.

Will not all Friends who read this statement of need join in definite prayer that some younger Friend who has had work in the field of education may hear the call of God to meet this urgent need for a principal for the Holguin School.

Any Friend who may be interested in this opening for service should write to the American Friends Board of Foreign Missions at 101 South Eighth Street, Richmond, Indiana.

The curse of drink is the cause of more failures in life than anything else.

—Andrew Carnegie.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE CHURCH IN POLITICS

Editor THE AMERICAN FRIEND:

It seems to me that a controversy is of little benefit if all of the participants want to be teachers and none are willing to be learners. While I have not, until now, said a word on the subject of "The Church in Politics," I have been a silent participator in the controversy by trying to learn why the church should not take part in politics.

No one would advocate a system whereby the head of a State Ecclesiastical order would automatically become the director of the political affairs of the State. That kind of a system has proved itself to be unsuccessful and there is no place for it in America.

But the fact that the church does not have the final word concerning the political affairs of the State in no way precludes the church from exerting an influence in proportion to its numbers. The fact that individuals belong to a church does not mean that their rights to have a voice in political affairs terminates. In fact, it would seem to me that to belong to a church serves to increase one's responsibility in political matters.

In the present political campaign, the main issue, prohibition, happens to be an issue on which nearly all churches are able to unite. If practically all churches are able to unite to defend a single major issue in a political campaign, how can politicians, political parties and individuals deny the editors of the official organs of the respective churches the right to represent the point of view of their constituency To ask an editor of a church paper to be silent on the issue of prohibition is to ask him to neglect his editorial duty.

But my concern is to know why the churches should not take part in politics. That is a big cry all over our country. Churches are for the purpose of promoting the spiritual welfare of the people. To promote the spiritual welfare of people they must be given a new set of objectives and ideals; life must be reevaluated and a higher estimate placed upon the worth of the individual by himself. There must come a new interpretation of his or her responsibility for individual influence. Such a service is not only the greatest program that can be undertaken but it is also one of the most difficult.

It has long been recognized as almost impossible to bring about a spiritual advancement unless the normal environment is favorable. The environment in which we live is greatly effected by an abundant supply of liquor being accessible to the public. The abolition of the open-door saloon was a great obstacle removed from the pathway of spiritual progress.

While the status of prohibition has become a State matter, it still is an important consideration in making the church effective. The Christian Churches of America will never take a passive attitude when the prohibition achievement is in jeopardy. Why should it?

When manufacturing companies see an approaching political influence which will limit or destroy their possibilities they immediately get into politics. So it is with transportation corporations, financial corporations, etc. It is by this method they preserve their interests.

Why should anyone deny the Christian Church the right to defend or promote its interests? Is not the spiritual development of our people as important as material enhancement of corporations?

It is our privilege as a people both to select our representatives and to apprise them of our desires. It is a practice of long standing that organizations may carry on efforts in both directions through their officers. Such procedure is typically American. There is no organization in America which has a higher ideal for the people or which presents a nobler purpose. The Church is the least selfish of all the organizations for the improvement of society. The Christian Church in America is the largest organization, holds the most property, and has the largest membership of any present organization. These things being true, why should not the church take part in the management of our country?

GUY W. SOLT.

Central City, Nebraska.

ALL-FRIENDS MEETING

Editor THE AMERICAN FRIEND:

I have just returned from the All-Friends Meeting at Waynesville, Ohio, one of the most interesting and helpful meetings that it has been my lot to attend, and I am sure it will be of vital importance to Quakerism throughout Ohio and probably a much wider field. As early as 9:45 a. m. automobiles began to roll up to that delightful spot with its autumn glory just beginning to fade, and by 10:30 some of the older Friends could recall the scenes of a generation ago when distance did not prevent travel by buggy or horseback of those earnest worshipers who assembled here for companionship and spiritual communion.

It was good to be alive, this new morning, to watch this gathering, to note the expressions of joy upon the faces of all Friends, all giving forth the true spirit of friendship and love. It caused me to exclaim to myself, where is the separation? The morning meeting was well attended and a beautiful covering of the Holy Spirit was immediately felt. Rufus M. Jones gave a beautiful rendering of First Corinthians, chapter thirteen, which seemed to deepen the intensity of worship. After a short and impressive period of quiet waiting before the Lord, Rufus Jones spoke, with eloquence and power on the subject of love and service which must have melted away any lingering iciness. It was indeed an uplifting meeting.

At the close, Friends were invited to make themselves known to one another and partake of the luncheon so splendidly provided and served by the Women's Club. The social time which followed found groups of Friends here and there about the meeting houses, some relating former experiences and formulating a vision of the future.

A further period of worship was enjoyed at 2 p. m. with both the men's side and the women's side of the meetinghouse well filled and quite a number in the gallery. Rufus Jones carried on his morning message with a greater intensity which moved many to songs of praise and vocal expressions of joy and gladness. One can only say that "it was a great time," and will long be remembered.

H. G. SUMMERHAYES.

Cincinnati, Ohio.
October 20, 1928.

BUTTERNUTS QUARTERLY MEETING

Butternuts Quarterly Meeting (New York Yearly Meeting) was held October 20 and 21, at West Brookfield and was attended by a goodly number of Friends from all points in the Quarterly Meeting. On account of the central location, all the meetings were represented by good delegations there being thirty persons in attendance on First-day from one meeting fifty miles distant.

Elizabeth Hazard, recently appointed Yearly Meeting Superintendent, was present at all sessions, bringing timely messages to the meetings on Seventh and First day mornings, and aiding materially in the conduct of the business session. Her address to the young people on Seventh-day evening was also helpful and inspiring.

A. W. Benedict, supply pastor at West Brookfield, spoke First-day p. m. to a company that taxed the capacity of the house on the subject "The Challenge of the Christ."

West Brookfield Friends are to be congratulated upon the fine way in which they arose to the occasion and ministered to the comfort of their guests. Although few in number, they provided an abundance of all the comforts and necessities that contributed to the success of the Quarterly Meeting.

QUAKERDOM · AT · LARGE

As this week's issue goes to press we learn that Oskaloosa, Iowa, has been chosen as the place for holding the projected American All-Friends Conference in 1929.

Frank C. Brown of Haviland was made Clerk of Kansas Yearly Meeting at its recent session, to succeed Edmund Stanley, deceased. The report of the Yearly Meeting has just been received, but too late for publication in this issue.

Word has reached us of the death on October 23 of John Chawner at his home in Pasadena, California. He was long active in the work of Friends in educational and other capacities and was former Clerk of California Yearly Meeting.

Thomas J. Battey, who graduated from Haverford College in 1863, completed his sixtieth year, last June, as a member of the Faculty of the Moses Brown School. Providence, Rhode Island. Although he is not teaching regularly this year, he is still a member of the Staff of the school.

A letter in this issue from Dr. William W. Cadbury was written while he and family were en route to China to take up again their work at Lingnan University at Canton. In a personal letter he says: "We are quite anxious to get back to our field of service. Conditions in that great country have markedly improved during the past twelve months."

Warder C. Allee, who contributes the leading article in this week's issue, is a member of Western Yearly Meeting and is prominently connected with the department of Zoology at the University of Chicago. For the present he and his wife, Marjorie Hill Allee, and their younger daughter, Mollie, are at the well known Research Laboratories at Wood's Hole, Massachusetts, where they expect to remain until Christmas.

The Gifford Lectures of 1927, by a Friend, A. Stanley Eddington, are being published by the Cambridge Press, and will soon be ready for the reader. They are entitled, "The Nature of the Physical World." Besides a consideration of such subjects as "Relativity," "Time," "The Running Down of the Universe," one lecture, the last, is on "Science and Mysticism." A Stanley Eddington is also to be the next Swarthmore lecturer at London Yearly Meeting.

Haverford College anounces endorsement of applications for Rhodes scholarships to four students, two of whom will enter the competition from the State of Pennsylvania, and two from the State of New York, owing to the ruling limiting to two the number of candidates an institution with a student body of less than 500 can enter in any State competition. Since these scholarships were established in 1904, eight Haverford men have won the coveted award from five different States.

In an article entitled "The Power of Informed Opinion" in *The Friend* (London), J. T. Rae says that to mention the Society of Friends in general conversation is most invariably to draw the appreciated comment, "What a wonderful influence the Quakers exert, out of all proportion to their numerical strength." The reason for this lies, he explains, in the recognition of contemporary thinkers and inquirers that the basis for Quaker judgment is a consensus of *informed opinion,* derived from careful and prolonged investigation into the facts and conditions affecting the problem concerned. The spread of Quaker principles on the Continent since the war is a modern instance, and the personal contact between resident and visiting members of the Society is a vital factor in the regeneration.

A student of Haverford College, J. Barrows Mussey, is the happy recipient of a post card which came from Germany in the pioneer passenger and mail-carrying transatlantic dirigible, Graf Zeppelin. Several friends and relatives of his in Munich, Germany, signed the card which bore the equivalent of fifty cents in stamps, and was delivered at his home in Wellesley, Mass., two days after its arrival at Lakehurst, N. J. It was forwarded to him at Haverford, arriving two days later. The Zeppelin carried fifteen sacks of mail consisting of 37,500 post cards and 28,124 letters in its 6307 mile flight from Friederichshafen to Lakehurst, which was made in four and a half days.

The leading article of the October Young Friends Number of *The Friend* (Philadelphia), entitled "A Modern Search," by Elden H. Mills, pastor of First Friends Church, Indianapolis, Indiana, says, "For most of us there is no problem of doctrine or creed that seriously hinders us. Most of us have settled between ourselves and God—once and for all, that Christ shall stand the crowned King of our lives. Most of us would assent to these immediately—"I believe in God," "in Christ," "in the Holy Spirit." Yet, of all things Jesus did and taught, perhaps the greatest has been unstated, except in rare souls, and most of us now stumble when we think of it. Jesus said, "I believe in man." So much did he believe in man that he went the limit to "go after him till he found him."

One of the engaging little essays in Dr. D. F. Fraser-Harris' book "The Sixth Sense, and other Studies in Modern Science," writes Percy Stanger in *The Friend* (London), is entitled "What the Quakers have done for Science." The most useful chapters are probably those describing some of the more intimate, but yet mysterious, functions of the body. Among the attractive titles are "What is Breathing?" "Can we believe our Senses?" "Why does the Heart Beat?" "Seeing what is not there," "Why eyes are Blue," and "Duration of Life. The book canot fail to please, because it so excellently entertains, while under such headings as 'One Man Effort" and "Great reforms carried out single-handed" the author is able to sound a note of inspiring courage.

NEWS OF OUR MEETINGS

On Friday evening, Oct. 19, the newly elected officers of the Christian Endeavor Society at Vermilion Grove, Ill., met in their first executive committee meeting at the parsonage. A half hour was consumed in "passing" "Dining Room Entrance Examinations"—accomplished with a good deal of merriment. Then the 12 guests filed into the dining room and enjoyed bounteous servings of oyster stew. The president of the Society acted as toastmistress for a short program of brief, pointed talks on, "How We Can Improve Our Christian Endeavor Meetings This Year," "Ways in Which We Can Help Make Rally Day a Success," "Some Things We Can Do for Our Pastor and Church This Year," and "What I See Ahead for Our Society." In the business session which followed, committees were organized, a calendar of committee meetings worked out, and arrangements made for another executive committee meeting in two weeks. On the following Sunday evening, a simple installation service was observed at the regular church hour. Two of the young people remained on the platform to assist in the service by the reading of the Scripture lesson and by a chalk talk on the theme of the evening sermon.

Sunday, Oct. 21, was observed as Rally Day at Vermilion Grove. A gratifying attendance of 104 at Sunday School, 110 at the regular Sunday morning service, and 54 at the evening service, was the reward of the church for an effort of several days in seeing every member of the community personally .

New London, Indiana, Quarterly Meeting was held October 19-21. The new pastors of the Quarterly Meeting had charge of the services. Homer G. Biddlecum, pastor of Russiaville and West Middleton meetings, gave the message on Saturday and Henry Chace on Sunday morning. Both messages were clear and helpful, and were much appreciated. The Quarterly Missionary Meeting was held on

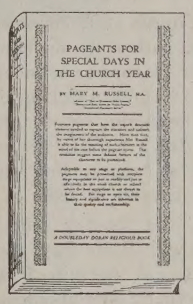
Sunday afternoon. The program consisted of singing and instrumental music, a dialogue and an address by Reba Chace, which was very inspiring and helpful, showing the need of devotion and sacrifice that the work may go forward. On Friday evening, there was a successful meeting held by the Prohibition and Purity Committee at Russiaville, the speaker for the evening being Rev. Bowman of the Baptist Church at that place.

The work at New London, Indiana, is progressing nicely under the leadership of Henry and Reba Chace. On the evening of September 14, a reception was held for them, and the teachers of the school, which was well attended. The room was beautifully decorated with Autumn flowers. A musical program was given, and an address of welcome by Rev. D. Taylor, which was responded to by Henry and Reba Chace, and by Prof. George Connelly of the High School. Refreshments and a social time followed. Especially noticeable was the fine community spirit that prevailed. On the evening of September 8, a generous donation was given the pastors at the parsonage, which was a complete surprise to them. They greatly appreciated the love and thoughtfulness that prompted the giving. The beginning for the year's work is encouraging.

The Women's Missionary Society of First Friends Church, Whittier, California, was addressed by Adelaide W. Hole on the work of Friends in British East Africa, the afternoon of October 24. Following Church Night supper that evening, the Society was in charge of an informal program about the tables when an address was given by Edgar T. Hole. Friends are assigned fifty delegates to the State Sunday School Convention at Santa Ana, October 31 to November 2. The Community School of Religious Education began on October 15 with encouraging attendance. The Church School is assisting staff members in taking this training.

The pastors of the Cincinnati Friends Meeting, Henry G. and Jane E. Summerhayes, would notify interested Friends of their change of address to 3580 Lossing Street, Cincinnati, Ohio. For some time they have resided in Covington, Kentucky, but now will be nearer their place of meeting and center of their activities.

A very interesting contest, covering a period of eight weeks, was recently closed in the Christian Endeavor Society of the First Friends Church at Van Wert, Ohio. Two leaders were chosen, one to represent the Blue, the other the Pink. The attendance was checked each Sunday evening during the contest, and the number of Bible chapters read by each one during the week. During the contest a total of over 12,500 Bible chapters were read and the attendance reached an average of over forty. A gold C. E. pin was given to the leader on the winning side, and a silver C. E. pin was given to the leader on the loosing side.



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FRIENDS BOOK AND SUPPLY HOUSE
101 South Eighth St. Richmond, Ind.

Rally Day services of the Friends Memorial Church of Muncie, Indiana, was marked by an increase over last year's attendance. This day was also a happy occasion with the congregation as it marked the completion of the interior decorating which has extended over several weeks. The beautiful soft colors formed a fitting background for the theme of "Color" which was selected by the pastor, William J. Sayers, for both services for worship.

The Friends Church at Lindsay, California, held their Annual Homecoming, October 14. Several former members, who live at a distance were in attendance. Andrew F. Mitchell, a former pastor, gave the message of the morning and, to those who know him, no comments are necessary. Dinner was served in the basement after which John R. Wright, the pastor invited all who wished to go through the new parsonage to do so.

The afternoon program had some outstanding numbers, the first being a talk by the County Y. M. C. A. Secretary, Charles Crumley. Several letters were read from those who could not attend. Charles S. White, the first pastor, who now resides here and is one of the members again, gave a reminiscent talk of the early days of organization here. The speaker of the evening was Leanah Hobson, another of the ex-pastors. Taking the last verses of 1 Cor. VIII. for her text, she gave a strong, political, prohibition talk. The music and singing at each session were good and everyone seemed to feel that it was good to be there.

A MISPLACED "NOT"

It is a little word with but three letters, yet it makes a writer say the opposite to what was intended. The compositor slipped it in unintentionally, no doubt, and the proof reader let it pass because it is a good word in proper form when in its right place. But in our issue of October 25, page 768, S. E. Nicholson is made to say, The peace cause does "not" need converts. The "not" was not only superfluous but a misleading intruder and ought *not* to be there. We trust our readers will kindly make the needed correction and pardon us for making our esteemed Friend say what he did *not* say. His timely article should be read again with the disturbing and fallacious obtruder deleted.

The Friends at Lindsay, California, sold their parsonage, which was about three blocks from the Church, August 28, with the agreement to get out in thirty days. It was practically a cash deal. September 3, the trustees called the membership together, the sale was approved and a building committee appointed. A house on the Church lots, 28x34 feet was decided upon, with outer walls of hollow tile, plastered inside and kellastone finish outside with a roof of rock-surface asphalt. The interior of modern finish, has the woodwork nearly all completed, and will be ready for the painter before many days. Friends feel that they have a right to be proud of this comfortable manse, and owe much gratitude to the pastor, John R. Wright, for his faithfulness and perseverance in pushing the work of building.

The Women's Societies of the First Friends Church, Long Beach, California, held their monthly meeting, October 11, in the church. The Pastor's Aid met at 9:30 for sewing and a business session in which encouraging reports were given. At noon a delicious luncheon was served to 66 members and guests seated about tables decorated with pretty autumn flowers. In a brief talk Ella Veeder stated the day marked the 41st anniversary of their arrival "by wagon" in Whittier, California, there being no railroad in Whittier at that time. Two other members, Anna Bruce, president of the society, and Emma Morriss have been residents of California 30 and 43 years respectively. New members of the church, Lila Brown, Anna Pierson, Florence Smith, and a number of guests were introduced. At two o'clock the Missionary Society convened. Miss Charra Barlow who has endeared herself in a religious and educational church campaign, talked on "The Will of God." The great challenge is to study to know and to do the Master's will, thus bringing power and victory. A pleasing musical

feature of the program was the duet, "Whispering Hope" by Loren Stout and Mildred Newlin. Mrs. Newlin presented the study lesson on Africa, and Esther Cox Davis vividly portrayed points of interest in a trip across the continent with her husband, Thoburn Davis, during the summer.

OBSERVE GOLDEN WEDDING

Amid a profusion of golden flowers Aaron and Edna J. Roberts of 1182 Summit Ave., Pasadena, California celebrated the fiftieth anniversary of their marriage on October 23, 1928. About one hundred fifty invited guests called at their home to express congratulations, among them the only surviving brother and sisters of the groom, viz: William Roberts, Elizabeth R. Townsend and Joseph A. Hambleton, and the only brother and sister of the bride, Dilwin C. Andrews and Stella Jessup. The two daughters, Edith Cheever and Florence Roberts, and the granddaughter, Kathryn Roberts served the guests with dainty refreshments. A gift of gold coins was presented on behalf of First Friends Church by the pastor, Edwin McGrew.

Edna J. Roberts, daughter of Eleazer and Catherine Andrews, was born at Salem, Iowa, but in early childhood removed with her parents to New Providence, Iowa, where her marriage occurred October 23, 1878, Dr. Elias Jessup conducting the ceremony. Aaron Roberts, son of Dr. Reuben L. Roberts (for a number of years in later life an agent in the Shawnee Indian Agency) and Elvira Lewis Roberts, was born at Mt. Gilead, Ohio. He and his family removed in 1886 from New Providence to Pasadena where they have remained and have been closely identified with the Friends church. He is an elder, served as treasurer of the church for about three decades and for many years, as head usher, has given a pleasant greeting to visitors and strangers. He is still actively interested in business with the Model Grocery Company with which he has been connected since 1899. Edna J. Roberts has been a highly valued worker all these years in the Aid Society, the Missionary Society and the Bible School. Their loyalty and devoted service are an inspiration to younger Friends, who hope to have the benefit for a long time of their counsel and their testimonies.

A CORRECTION

We regret very much the confusion developed in recasting the makeup matter in the first part of "Among Our Colleges" on page 765 of last week's issue. The first paragraph of Nebraska Central College should have been followed with the second paragraph of column three and column one of the following page. Then the Guilford College half-dozen items would have begun on column three. The mistake was not noticed until too late for adjustment.

EL MODENA HOMECOMING

The Friends Church at El Modena, California, had large gatherings on Homecoming Day, October 14, former members from various places in Southern California present for the day numbering nearly 100. Four former pastors had a part in the services. This was the first homecoming since the founding of the church in 1886.

At 9:45 a. m., the Sunday school combined Promotion with Rally Day, and at the morning meeting for worship, Frank W. Dell, Yearly Meeting Superintendent, spoke ably on preparation for the Heavenly Homecoming. In the afternoon, a history of the meeting was given with several personal sketches and a roll call of present membership. Harley Moore, a former pastor, gave a gospel message. The house was filled for this service which was one of the most interesting ever held here. The other former pastors present were Nannie B. Pearson, Ray Carter and Tyler Coburn. Among other pastors of the Yearly Meeting in attendance was Carl F. Miller of Bell Monthly Meeting.

A rally of all Christian Endeavorers from the beginning was held at five p. m. which was a wonderful service of inspiration and fellowship. At six p. m. was the regular Christian Endeavor services. Ray Carter, president of the Training School for Christian Workers, had charge of the evening service during which God's presence was graciously felt and many young people found Jesus as Savior and Lord.

This meeting was set up in 1886 by Hesper Quarterly Meeting of Kansas and was known as Modena Monthly Meeting w Benjamin Cox and Mary M. Brown clerks. The following year it joined wi Pasadena Monthly Meeting in formi Pacific Quarterly Meeting under the supe vision of Springdale Quarterly Meeting Iowa. Land was donated upon which build a meetinghouse and it was ready f use by December, 1887, but a few days lat the building was destroyed by a severe wi storm. The first pastor was Levi Grego who began work in 1894, and was succeed by fifteen others during the thirty-fo years, including Joseph G. Reece who no serves in that capacity.

MARRIAGES

BUFORD-JESSUP—At Fairfield Friends Church near Canby, Indiana, September 30, 1928, Lois Esther Jessup, class of '24 Earlham College, and George G. Buford, class of '20 Purdue University. Miriam H. Jessup, mother of the bride, minister.

BIRTHS

PHILLIPS—To Roy and Mabel K. Phillips, New London, Indiana, October 18, 1928, a son, Phillip Wayne.

DEATHS

HAINES—At Cheltenham, Penna., October 20, 1928, Mary Morton Haines, daughter of the late Robert Bowne and Margaret V. Wistar Haines of Cheltenham, Pa.

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4413 Indiana Ave. Take Indiana Surface Car, South Side Elevated to 43d. Bible School 9:4 Worship 11:00 a. m. Second Sunday each mont is Suburban day, with luncheon served at 12: and Discussion Group meeting at 2:00. Arno B. Vaught, Pastor, 5618 Drexel Ave. Telephon Midway 0213. Names and addresses of Friend coming to Chicago should be sent to the abov address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Ca son Lodge Room, 218 Ludlow Avenue, Clifto Cincinnati, Ohio. Bible School, 10:15, and Mee ing for Worship, 11 a. m. Ministers, Henry and Jane E. Sumerhayes, address, 3580 Lossin Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Jo Road, near Linwood. Take Fourteenth or Clai mount cars. Bible School 10:00 a. m. Meeting for Worship, 11:00 a. m. and 7:30 p. m. Christia Endeavor, 6:30 p. m. A cordial invitation to a friends everywhere. Pastor Ira C. Dawes, 26 Pasadena Ave. Phone Arlington 7532J. Churc Phone, Euclid 4088.

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